

# Religious Intelligencer

"BEHOLD I BRING YOU GLAD TIDINGS OF GREAT JOY."

PUBLISHED WEEKLY BY NATHAN WHITING.

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## RELIGIOUS INTELLIGENCER,

NEW SERIES;

PUBLISHED

BY

NATHAN WHITING.

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### CONDITIONS.

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## Missionary.

"Go ye into all the World, and preach the Gospel to every creature."

From the Philadelphia Sunday School Journal.

### THE CHINESE MISER AND INFANT.

SINGAPORE. July 4th, 1835.

Dear Brother—I have been called to witness a scene that was to me interesting and affecting, and among the many thoughts that rushed upon my mind as I saw a lifeless heathen infant before, and a group of little children around me, it occurred that an account of the occasion might also interest, and perhaps affect, dear children and youth in America—and I have no other opportunity so happy and effectual for doing this, as the one you have kindly proffered me. But if you please I will detain our youthful friends a little with some further account of the rich China-men mentioned in my last, before relating the occurrence of to-day.

On my return from Malacca, I was informed the last funeral ceremony of the relatives of Chesang, (or Yan Chickieing,) would take place the following evening, being the *sixtieth* day from his decease. As I had seen the beginning, I wished to see the close of these ceremonies. In company with the Rev. J. Tomlin and the Rev. Mr. Verth, a German brother, a missionary to Borneo, I went to the house of the deceased. On the side of the street opposite the house, were three bamboo poles erected, 40 or 50 feet high. Upon the topmost twig of these a Chinese lantern was suspended. On my left as I entered the house, were paper men ar-

ranged in the form of a hollow square, facing each other. These were to represent the "Genii," which stood as angels to guard the mansions. On my right were several paper houses, the residence of the old man in the other world—decorated with gold and silver, and well illuminated. Within these were figures representing Chesang, his females, his children and grand-children, and carriages and horses and coolies standing at the doors. Entering the large room described in my former letter, I saw the tables loaded with viands as before, only much more abundantly and extravagant. I was immediately recognized, and seats were furnished us. The ceremonies of the evening had begun. On the right the sons and grandsons were upon their knees dressed in sack-cloth, and the females of the house were by themselves in the rear of the room.

In the next place the sons present themselves before the table. Each takes three josh sticks burning, and a little arrack (a kind of ardent spirit) being poured out, they bow with their sticks in their hands three times to the floor, and say in Chinese, "Spirit! come here and take all this that we offer thee." Music at the same time.

Then a Chinese scholar comes forward and reads a paper in Chinese, called *C'hea Bune*. The object of this is to tell the dead man that his sons had thus offered all things due, and to invite him to come and partake the offering.

A similar ceremony was then performed by the grandsons, and after them by the women. It was moving to see a pretty little boy, not four years old, with his josh stick bowing down, he knew not to what, neither for what.

After this, all repaired to an apartment in a building adjoining the dwelling, which I cannot particularly describe. Two large paper lions guarded the door, and upon the walls of the room within, were suspended paintings representing Chinese rural scenes, and a variety of silks seemed to be lying as offerings before the painted gods. I inquired the probable expense of the funeral from first to last, and was told about \$5,000. I thought, (perhaps with purer motives,) of the inquiry of Judas, why all this waste? Could this have been expended in furnishing the *Bible* for the millions of his countrymen, it had been to some purpose.

Since then *Yan Swe Hie*, the elder son, has brought me a copy of his father's will, and requested me to translate it into English, and also to prepare a

\* Spirit of the dead man.

petition to the Recorder, objecting to the will as invalid. This son's name is omitted in the will, though \$15,000 are bequeathed to his children. As I read over the will with the aid of my teacher, Yan Swe Hie interspersed his remarks illustrating the characters of the family. *Cheah Eng Neo*, his own mother and the first wife of *Che Sang*, was a *China* woman, born at Pizang. *Buan Yen* is a Malay woman; his father bought her out of a boat at Malacca when she was a child. *Leo Ke* is a *Bootam* woman. *Fa Ne* is a *Balli* woman. *Budier* is a *Malay*. *Halule* is a *Bugis*, and as we read their names, the children of each mother were mentioned. These particulars are given to illustrate what a *heathen's family* may be, a family consisting of mothers of no less than five nations or tribes. Can Christians conceive what a spectacle is thus presented? I will not attempt to describe it. Near the conclusion of the will, the old man recollects that his relatives in China had been wholly forgotten. So he directs \$5,000 to be taken from one whom he had willed \$15,000, to purchase a house and farm in China, and this was to be improved by his three brothers in succession, a year at a time. The one who occupied it was for the time being to make prayers to him, and perform the yearly rites due to the departed.

If this long detail shall serve to give the inhabitants of Christian lands any more impressive views of the thoughts that occupy the mind of a dying heathen, and of the objects of solicitude to the surviving relatives, I may not have given them in vain.

#### FUNERAL OF A CHINESE INFANT.

Dear Brother—I did not expect to have detained my young friends so long before coming to the subject which has induced me to take up my pen at this time.

About 4 o'clock this afternoon a China-man came to my room weeping. I inquired what was the occasion? "My little child is dead." It was his first born! What gave intensity to his grief was, that he thought his child might have lived had I been called in season to see it. But he was away at his labor and his mother had neglected it till too late. I went to his house where I shared in the grief of the afflicted. It was a lovely infant, and of much promise. I had known it from its birth. But a few days before the father brought him to my house. His little son was then the picture of health, and very mature for a child of six months. I felt also the pang the thought occasioned, that humanly speaking, the child need not have died. But I rebuked myself with the reflection, God knows what is best, and he foresaw all that had occurred, and I thought I could perceive the wisdom in his permitting it so to be. For it might be the means by which the infant was removed from the evil to come, and by which the parents and others should be brought to a knowledge and a love of the blessed Saviour. A pan of incense was burning by the side of the corpse. I requested it might be removed, and that they would not beat their gong as it was carried to the grave, and informed the parents I would attend the funeral if they wished. This met their approbation at once. I directed them to give notice of the funeral as extensively as they pleased. I returned home. The Chinese school under the care of the mission was not dismissed. I told their teacher of the circumstances, and that I would like

to see the scholars all there. In a little time the father came and said all was ready. Besides a number of mothers and other adults, there were about thirty little boys and girls and youths present, who saw the lifeless infant and were solemn. Most happy was I to enjoy so favorable an opportunity of addressing the company before me upon the subject of their own death, and in view of it to present the blessed truths of the gospel, with which the beloved children of Sabbath-schools are so early made acquainted. I endeavored to comfort the parents with the hope that the soul of their little one was in heaven, but if so, I remarked, it was because *Christ* had died, and that while the child would never return to them, there is a way in which they might go to it. Oh! how happy I was in turning to the children to tell them about Jesus Christ, who, when on earth, took such little children in his arms and blessed them, saying, of such is the kingdom of God, and to assure them that Jesus was as ready now as then to embrace all who will come unto him. I pointed them to the babe and told them how it was a week ago. They saw what it now is, and I reminded them that they who are now what that infant was a few days since, as it respects health, may next week be as this child now is, carried away to the grave, and their souls in eternity! and urging upon them the necessity of loving that Saviour whom his missionary thus made known to them, I commended all to the Maker of heaven and earth, the giver of life and death, in prayer.—The silence of the occasion was only interrupted by the shrieks of the mother, as at times she would smite her hand upon her breast and cry "Allah! Allah!" and also express her remorse that she had been so negligent in sending for me.

But my heart was pained to see how deep is the superstition of these benighted heathen. Before the cover was put upon the box, for it could hardly be called a coffin, I saw the father put four or five pieces (three of which make one cent) into each hand of the dear babe to buy some food for itself in the other world. My eyes suffused with tears at the thought, and thinking of the dear children and youth of my native land, I exclaimed, blessed children! you know better, for you know that in your heavenly Father's house there is bread enough and to spare, and will you not pray, will you not give those few cents that you will not thus want when you die, that precious children and youth in China and all heathen lands may know also that there is bread enough for them too—yes, and to spare—and that there is room enough also in that house which has many mansions. I must repeat the invitations that many of you whom the Lord your God shall call, will prepare and come and tell to the heathen the unsearchable riches of Christ. As I returned from the funeral I felt even more than ever, O! how blessed is the privilege of being a missionary!! and the more I know of it, the more I am impressed with the sacredness and responsibilities of the office. Adieu!

Affectionately yours,

PETER PARKER.

We would be seated in the heavenly Canaan, but are loth to be scratched with the briars and thorns of the wilderness.

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## RANGOON.

The following is an extract of a letter from Rev. Mr. Howard, Missionary at Rangoon, to Rev. Dr. Bolles, giving an account of the late persecution at Rangoon. It is from the Baptist Magazine for December, and is dated March 21, 1835.

Since I mentioned that Ko Sanlone had been imprisoned and abused for preaching the Gospel, you will doubtless wish to know how his religion supported him in the hour of trial. I can truly say that I have never seen the Christian more perfectly exhibited, than in the character and conduct of this man. He has come to see me since his release. He says that he was very happy during all his imprisonment; that though his feet and neck were hurt with irons, he did not think of his pain, nor was he afraid to be in the hands of his persecutors, since he remembered that the blessed Saviour had said to his disciples, that without the notice of their Heavenly Father not a hair should fall from their heads. The rulers, that they might testify such as were disposed to examine the Christian religion, and obtain money for his release, had proclaimed abroad every where, that it was their intention to kill Ko Sanlone, so that when Moung Shwa Thah passed along the streets, the general inquiry was, "When is that Christian to be executed?" Like primitive disciples, he was condemned and imprisoned with the wicked, and sang praises to God, and the prisoners heard him. He says, when he considered what a God he had to serve, he could not fear man, and therefore he exhorted all to repent and believe in the Lord Jesus Christ.

I believe that every professed disciple that the rulers could find in Rangoon, has been fined. Fifteen rupees is the lowest fine I have heard of. Some of the disciples ran away to the jungle, and have not since been seen. All Rangoon were afraid to come near our house. We have not yet been able to employ a teacher. We have with us three Karen lads and a Burman, who were British subjects, having come from Maulmein. These I can employ as I please, and the people dare not meddle with them. There are two Burman subjects, to whom Mrs. H. was giving English instruction, who have not forsaken us. Eight Rangoon Karens were taken, imprisoned, fined and sent home to the jungle. They were fined from 10 to 100 rupees. Some of these came for the purpose of receiving religious instruction; others were children, and lived with us as scholars. Two of these Karen lads have remained with us, and we hope are daily receiving instruction, which will be to them a rich treasure, not to be extorted from them by their oppressive rulers.—We have just heard from the Karens in the jungle. The recent flame of persecution has extended its influence to them. A ruler of one of the Karen villages, (a Karau,) told his Burman lords, as they were endeavoring to establish their own religion by the cruel hand of oppression, that if they wished to kill all of the Karens, they might kill them, but they were resolved that they would no longer worship Nats. We also learn, that the amount of fines paid by the Karens is about 600 rupees. One of these had been fined 60 rupees once previously, during the present year, for worshipping the true God.

Since I commenced writing this letter, Ko San-

lone has called on me. He says that when in prison, the Seet Keh pressed him to renounce his religion, and worship Gaudama, telling him repeatedly that he would kill him if he would not promise to do so. When he refused compliance, the Seet Keh, with angry tones, would repeat his threats, telling him that he was a fool for refusing to make such a promise, since that would procure his release, and then he could do as he pleased. Ko Sanlone told him, that though it were to save his life, he could not utter a falsehood; that he could not worship a being as God, which he did not believe to be such, and therefore he could not promise to do so.

Yesterday, Moung Ea, a Maulmein Christian who has been with Dr. Kincaid during the past year, arrived here from Ava. He is willing to stay with me awhile, and as I need a teacher and he has been accustomed to teaching, I have thought it best that he should tarry, at least till I could obtain the minds of the brethren on the subject. Since he is a British subject, he says he should not fear to preach and give tracts here, should I advise him to do so. The Burmans begin to call on us a little, their orders to the contrary notwithstanding.—I do not expect brother Webb's return short of eight or ten weeks. We are making a little progress in the Karen language, and hope to be in the jungle the next dry season. We are enjoying good health, and rejoice, that through the mercy of our God we are permitted to labor in this field as your missionaries.

## Miscellaneous.

## REV. DR. MILLER ON THE WINE QUESTION.

At the request of Dr. Miller we insert the following letter on the Wine question, addressed by him to the Rev. Mr. Hunt, but must be permitted to say that our views differ from those of Dr. M. We regard it as very desirable that societies should be formed, wherever it is practicable, with the pledge of total abstinence from all that can intoxicate; not because we consider the use of pure wine as a drink unlawful in itself, but because those friends of the Temperance cause who are best acquainted with the state of the public mind, are, almost without exception, fully satisfied that the practical effect of this measure will be most happy. We of course do not approve of "denouncing all who will not come up fully to our mark as enemies to the cause;" we would employ only "light and love," and we think that Dr. M. must be mistaken, if he supposes that Mr. H. is in favor of urging the measure in a y other spirit.

N. Y. Observer.

PRINCETON, Nov. 7, 1835.

To the Rev. Thomas P. Hunt:

Rev. and Dear Brother—Your letter of the 2d inst. requesting me to give you some account of my views and practice in regard to the wine question, reached my hands two days ago; and I seize the earliest leisure moment to answer it.

When I heard you speak on this subject a fortnight ago, before the Synod of New Jersey, I regretted that time was not allowed you to say all that you desired and intended to say. Not that I approved of all you said; but because I earnestly wished

every opportunity to be given to place both sides of the whole subject in the strongest light before the Synod.

I think it proper to preface what I have to communicate, by stating that I have been, for the last seven years, a warm and somewhat active friend of the Temperance reformation. And, from the beginning, in regard to the use of *Wine*, I have been in advance of the mass of my companions in the Temperance pledge. I never was in the habit of drinking ardent spirits; but for about sixteen or seventeen years, I was accustomed to take a small quantity of wine, every day, in obedience to medical advice. About seven years ago, when I was in my *sixtieth* year, I determined to try what effect the sudden and entire disuse of wine would produce on my system. I made the experiment. And the result was more manifest, and more strongly favorable than I had ventured to anticipate. I was not only sensible, but very greatly the better for my abstinence. My health, strength, and general comfort were all so clearly promoted by it, that I could not doubt it was my duty to continue to abstain. Accordingly, with wine, I discarded every kind of stimulating beverage; (always excepting tea and coffee,) and for a number of years past, have been in the habit of drinking nothing but water, and but very little even of that; because my abstinence from all intoxicating drinks has so far delivered me from the sense of thirst, that I seldom feel inclined to drink; and find, by undoubted experience, that taking either no water at all at meals, or at most a very small portion of it, is with me by far more favorable to digestion, and of course, to health, than the liberal use of that simple element, in which I see many advocates of Temperance so largely indulge. For several years past, I have no longer brought wine, cider, or any other intoxicating drink on my table. This plan I have adopted for the sake of promoting the proper habit in my own family; and also for the purpose of bearing a proper testimony on the subject before all my friends and visitors. And whenever I preach Temperance sermons or make Temperance addresses, I exhort all my hearers, young and old, to abstain from every thing that can intoxicate; assuring them that, in my opinion, ninety-nine out of an hundred of all human beings, of every age and country, would be the better for adopting this plan of entire abstinence.

Notwithstanding all this, however, I have uniformly declined to sign a written pledge of abstinence from wine, and still intend to decline; and have strongly advised, that no such innovation on the old pledge, at least for the present, be introduced, for the following reasons, viz:

I. Because I am not yet convinced that drinking wine is, in all cases, and *per se*, criminal. That it is, generally, inexpedient and insalubrious; and that the great mass of mankind would be much better without it; that is, that they would be likely to live longer, and be more healthful, I firmly believe; and, therefore, adopt the personal habit, and the mode of exhortation of which I have spoken. But, with the Bible in my hand, I cannot, dare not say, that drinking it is, in all cases, sinful. If I adopted this opinion, I should feel bound to banish the use of wine from the Lord's table.

II. Because I am persuaded, that adding to the Temperance pledge, as it originally stood, the *new pledge*, of abstinence from wine, cider, beer, and every drink that is capable of intoxicating, is adapted to hinder the progress of the Temperance cause; to confuse and divide its friends; to banish many of them from the Temperance ranks altogether, to weaken the hands of the advocates of this good cause; and to excite fear in many sober and ingenuous minds, that, in joining the Temperance band, they will be in danger of being urged on to extravagant and untenable positions, not yet avowed or foreseen. I know this to have been the effect in regard to a large number of highly respectable and worthy persons, whose co-operation in this great cause I have regretted to lose.

III. Because yielding to the advocates of the *ultra* pledge, their principles, I do not see but that, as before suggested, the exclusion of wine from the Lord's table is a natural and necessary consequence. Now, this appears to me an unscriptural and mischievous result. Both my judgment and my heart shrink from it with instinctive horror. And I must say, without entering into particulars, that the greater part of what I have read in the public journals, intended to show, by Biblical criticism, and by Ecclesiastical history, that fermented wine is to be considered as a divinely prohibited article; that it was not originally used in the dispensation of the sacramental supper; and ought not now to be used in that ordinance, I have regarded with utter disapprobation, and deep regret. All those who take this ground, appear to me to expose themselves to the charge of "teaching for doctrines the commandments of men," and of being "wise above what is written."

On these accounts, my dear brother, I have never seen my way clear to sign the pledge which you recommend; nor do I, at present, intend to sign it. I may, hereafter, obtain more light, and come nearer to your views. All my present *personal habits* are with you; but I am not yet prepared to sanction the pledge for which you contend, and far less to unite with you in holding up to public reprobation and scorn those ministers and others who cannot go with you in your whole course. In fact, if I were to adopt this course, I should consider myself as inflicting, as far as my influence went, a serious injury on the Temperance cause. I believe that, with the best intentions, *you* are not free from the charge of doing this. I wish, just as sincerely as you do, that the habitual use of wine were banished from society. The great question is, what is the best method of hastening a consummation so devoutly to be desired? You say, by at once including total abstinence from it in the temperance pledge, and denouncing all who will not come up fully to this mark, as enemies to the cause. I say, by adhering, at any rate, for the present, to the *old pledge*; making a united and unceasingly vigorous war against *ardent spirits*; and, while we are doing this, to prepare the way by reasoning, and by diffusing information, to diminish, and, as far as possible, finally, to banish the habitual use of all inebriating liquors. I doubt not, my dear brother, that you are as conscientious as I am, in your convictions and preaching on this subject. We cannot both be right.

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May the God of all grace forgive and instruct him who is in error!

I may illustrate my position with respect to the *Wine question*, by that which I occupy with respect to the use of *Tobacco*. The cases, indeed, are not parallel, but they are sufficiently like, in some points, to admit of illustration. In my opinion, tobacco is a detestable weed, which has long been doing, and is at this hour doing, incalculable injury to the health and comfort of millions. I have known many cases in which health appeared to be totally destroyed by it. I, therefore, conscientiously abstain from the use of tobacco in every form. I exhort my children, and all with whom I have intercourse or influence, to abstain from it totally, as from a noxious poison. I especially entreat all who are training for the holy ministry, to avoid the use of it, as a hateful, as well as mischievous practice. But I have never signed a written pledge to abstain from it; nor is it my present intention to do so. When I find any of my friends using tobacco, I lament over it as a filthy, as well as an injurious practice. In some cases of marked excess, I could weep over the habit, as a deplorable infatuation. But I do not venture to denounce such friends as rebels against Christ, or as disgracing the Christian profession. In my view, a much more politic, as well as becoming, method of bearing testimony against this evil, is to employ "light and love;" in other words, to show by facts and reasoning its hurtful character, and to intreat its votaries, in the spirit of gentleness and benevolence to guard against it.

I am, my dear sir, with great respect, your friend and brother in the bonds of the Gospel,

SAMUEL MILLER."

*From the New York Evangelist.*

#### PETITION TO THE NEXT GENERAL ASSEMBLY.

(Respectfully recommended for adoption by all the Presbyteries in the United States, who desire the peace and order of the Presbyterian church.)

"Whereas, the Synod of Philadelphia, by a long series of contumacious and disorderly acts, has shown itself unfriendly to the peace and order of the Presbyterian church: in particular, by disregarding the decided recommendation of the General Assembly of 1831, to "divide the Presbytery of Philadelphia in such a way as will be best calculated to promote the peace of the ministers and churches belonging to that Presbytery;" by nullifying the act of the General Assembly of 1832, which constituted the 2d Presbytery of Philadelphia; and made it an integral part of the Synod of Philadelphia; by refusing to acknowledge the acts of the General Assembly of 1833, which constituted the "Synod of Delaware"—refusing to the last, to "acknowledge the rightful existence of such Synod." (See printed minutes of Synod of Philadelphia, for 1834, p. 21.) by refusing even to consider the recommendation of the General Assembly of 1834, to "take measures for such a division of the Synod of Philadelphia, as should suit the convenience of all the Presbyteries, and promote the glory of God"—refusing even to accept a report in favor of such division.

Whereas, at its late meeting in York, Penn., it

has been guilty of several high-handed and tyrannical acts, suspending a minister on *ex parte* testimony, dissolving a Presbytery without attaching its members to any other Presbytery, thus virtually throwing them over the wall, and putting them out of the pale of the Presbyterian church:

Whereas, the settlement of its internal dissension has for years past consumed the greater part of the precious time of the session of the General Assembly, thus preventing the transaction of more important business:

Whereas, there is no reasonable prospect of a change for the better, while it continues under the paramount influence of leaders who have neither the fear of the General Assembly, nor care for the peace of the churches, before their eyes. And,

Whereas, its territory and numbers are entirely too large for edification or comfort, and sufficient for two or three synods of the ordinary size; therefore,

Resolved, That we will join, and do hereby join with our sister Presbyteries, in an unanimous petition to the next General Assembly, that the *Synod of Philadelphia be dissolved*, its name be blotted out of our records, and such other Synods be organized out of its constituent parts, as shall be for the peace of the churches, the quiet of the General Assembly, and the glory of God." TEN THOUSAND.

#### AMERICAN SLAVERY.

The following is an extract from an Address to the Presbyterians of Kentucky, proposing a plan for the Instruction and Emancipation of their Slaves.

We all admit, that the system of slavery, which exists among us, is not right. Why, then, do we assist in perpetuating it? Why do we make no serious efforts to terminate it? Is it not, because our perception of its sinfulness is very feeble and indistinct; while our perception of the difficulties of instructing and emancipating our slaves, is strong and clear? As long as we believe that slavery, as it exists among us, is a *light evil* in the sight of God, so long will we feel inclined to pronounce every plan, that can be devised for its termination, inexpedient or impracticable. Before, then, we unfold our plan, we wish to examine the system and try it by the principles which religion teaches. If it shall not be thus proved to be an abomination in the sight of a just and holy God, we shall not solicit your concurrence in any plan for its abolition. But if, when fairly examined, it shall be seen to be a thing which God abhors, we may surely expect, that no trifling amount of trouble or loss will deter you from lending your efforts to its extermination.

Slavery is not the same all the world over. And to ascertain its character, in any particular state or country, we must examine the constituents and effects of the kind of slavery which there exists. The system, as it exists among us, and is constituted by our laws, consists of three distinct parts—a deprivation of the right of property, a deprivation of personal liberty, and a deprivation of personal security. In all its parts it is, manifestly, a violation of the laws of God, as revealed by the light of nature as well as the light of revelation.

1st. A part of our system of slavery consists in depriving human beings of the right to acquire and

*hold property.* Does it need any proof to show, that God has given to all human beings a right to the proceeds of their own labor? The heathen acknowledge it—every man feels it. The Bible is full of denunciations against those who withhold from others the fruits of their exertions. 'Wo unto him that buildeth his house by unrighteousness, and his chambers by wrong; that useth his neighbor's service without wages, and giveth him not for his work.\*' Does an act which is wrong, when done once and toward one individual, become right because it is practised, daily and hourly, and towards thousands?—Does the Just and Holy One frown the less upon injustice, because it is systematically practised, and is sanctioned by the laws of the land? If the chicanery of law should enable us to escape the payment of our debts, or if a human legislature should discharge us from our obligations to our creditors, could we, without deep guilt, withhold from our neighbors that which is their due? No: we all recognize the principle, that the laws of the God of nature can never be repealed by any legislature under heaven. These laws will endure, when the statutes of the earth shall have crumbled with the parchments on which they are enrolled—and by these laws we know that we must be judged, in the day in which the destinies of our souls shall be determined.

2d. *The deprivation of personal liberty forms another part of our system of slavery.* Not only has the slave no right to his wife and children, he has no right even to himself. His very body, his muscles, his bones, his flesh, are all the property of another. The movements of his limbs are regulated by the will of a master. He may be sold like a beast of the field—he may be transported in chains, like a felon. Was the blood of our revolution shed to establish a false principle, when it was poured out in defence of the assertion, that 'all men are created equal;' that 'they are endowed by their Creator with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness?' If it be a violation of the rights of nature, to deprive men of their *political freedom*—the injustice is surely much more flagrant, when we rob them of *personal liberty*. The condition of a *subject* is enviable compared with the condition of a *slave*. We are shocked at the despotism exercised over the Poles. But theirs is a political yoke, and is light, compared with the heavy personal yoke that bows down the two millions of our colored countrymen. Does European injustice lose its foul character when practised, with aggravations, in America?

Still further; the deprivation of personal liberty is so complete, that it destroys the rights of conscience. Our system, as established by law, arms the master with power to prevent his slave even from worshipping God, according to the dictates of his own conscience. The owner of human beings among us may legally retain them from assembling to hear the instructions of divine truth, or even from ever uniting their hearts and voices in social prayer and praise to Him who created them. God alone is Lord over the conscience. Yet our system, defrauding alike our Creator and our slaves, confers upon men this prerogative of Deity. Argument is unnecessary, to

show the guilt and madness of such a system. And do we not participate in its criminality, if we uphold it?

3d. *The deprivation of personal security is the remaining constituent of our system of slavery.* The time was, in our own as well as in other countries, when even the life of the slave was absolutely in the hands of the master. It is not so now among us.—The life of a bondman cannot be taken with impunity. But the law extends its protection no further. Cruelty may be carried to any extent, provided life be spared. Mangling, imprisonment, starvation, every species of torture may be inflicted upon him, and he has no redress. But, not content with thus laying the body of the slave defenceless at the foot of the master, our system proceeds still further, and strips him, in a great measure, of all protection against the inhumanity of any other white man who may choose to maltreat him. The laws prohibit the evidence of a slave against a white man, from being received in a court of justice. So that wantonness and cruelty may be exercised, by any man, with impunity, upon these unfortunate people, provided none witness it but those of their own color. In describing such a condition, we may well adopt the language of sacred writ—"Judgment is turned away backward, and justice standeth afar off; for truth is fallen in the street, and equity cannot enter. And the Lord saw it, and it displeased him that there was no judgment."

Such is the essential character of our slavery.—Without any crime on the part of its unfortunate subjects, they are deprived for life, and their posterity after them, of the right to property, of the right to liberty, and of the right to personal security.—These odious features are not the excrescences upon the system—they are the *system itself*—they are its essential constituent parts. And can any man believe that such a thing as this is not sinful—that it is not hated by God—and ought not to be abhorred and abolished by man?

#### AMERICAN BIBLE SOCIETY.

It has become known to the American public, pretty generally, that it is now a question before the American Bible Society, whether they shall make any further grants of money to the Baptist Board of Foreign Missions, for the circulation of their translation of the Scripture in the Burman language. This question was brought up by an application from the Baptist missionaries of the Serampore Mission, for aid in circulating their translation into the Bengalee language. The Baptist missionaries have made a translation of the New Testament into that language, which is acknowledged to be, even by Pedobaptists, more perfect than any other ever made, except that they have rendered the words, *baptizo*, *baptizma*, and their cognates, by immerse, immersion, &c. On account of the rendering given to these words, the British and Foreign Bible Society have refused aid to the Baptist missionaries. They, therefore, knowing that the American Bible Society had pursued a different course in relation to the Burman translation, which is similarly rendered, made the application referred to. A grant in their favor was advocated by the Baptist members of the Board, 1. Because the millions who speak that language, are a part of the field now con-

\* Jeremiah xxii. 13. See also James v. 4. Lev. xix. 13. Deut. xxiv. 14, 15.

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templated by the Society as demanding their attention; and 2. Because they have already made grants to circulate a copy which has a similar rendering.—Other members of the Board maintained that it would be inconsistent for the Board of the Bible Society to make the grant asked for, and in like manner, any further grants for circulating the Burman translation, in which was found the rendering referred to. A committee of five, selected from the different denominations united in the Bible Society, have reported, four to one against any further translation in which these words are rendered. The ground taken is, that any rendering given to these words, whether to immerse, &c. or, to sprinkle, would be a violation of the compact into which the different denominations entered in the formation of the American Bible Society. So far as we know, this question is yet pending.

Now the question is, and it is one of overwhelming interest,—upon the supposition that the Bible Society pursue the course here intimated, must it necessarily result in a disavowance of the Baptist denomination from any farther participation in the labors of this institution? We think not. The most suitable course for the American Bible Society to pursue, in its foreign distribution, would be as it seems to us, to make their grants unhesitatingly, according to their judgment of comparative wants, for the circulation of all translations, made by any one of the denominations united in the Society, with no further inquiries, than that the translators were competent to their labors, confiding for the faithfulness of the translation, in that sense of responsibility to God, which every good man must feel when attempting to translate his most holy word; and so far as the facts show this has been the course hitherto pursued by the Society. Still, should the American Bible Society, under an honest conviction of duty, or if you please, from motives of expediency, or from the example of the British and Foreign Bible Society, pursue the course intimated above, that is to say, make it a condition that they would aid in the circulation of no copy of the Scriptures, in which the words, *baptizo, baptizma*, and their cognates, were not left untranslated, as in our English version, but transferred, as well as they might be, we should not think it, as we have before said, a sufficient ground for separation.—Our missionaries will of course translate the Scriptures, as they have hitherto done, and the denomination will furnish the means of circulating them. We can also consciously aid in giving to the heathen, in other parts, copies of the Holy Scriptures, in which these words are transferred; for, as we think, the Scripture narratives of baptismal occasions explain most fully the mode, so that the heathen, having such a translation, would not be ignorant of the true mode of baptism.

Should the Baptists separate from the Bible Society, it would be exclusively Pedobaptist, and might direct its whole influence to the circulation of translations made conformable to Pedobaptist practice. Besides the Bible Society has hitherto been a delightful band of union between all denominations of evangelical Christians, which, from a thousand considerations, should be preserved, if it may be without a sacrifice of principle; a union, than to mar which, it were better to bear many grievances.

*Christian Watchman.*

### "INEFFICIENCY OF THE MINISTRY."

We did not invent this phrase. It has been for some time in very common use, in certain circles. Ecclesiastical bodies have discussed the subject, have appointed committees to consider it, and have heard, accepted and published long reports concerning it. Volunteer writers have spent no small amount of time, ink and paper, in attempting to show why the ministry is no more efficient, and how its efficiency may be increased. Various styles of theology and "measures" have been recommended or the contrary, for their supposed bearing on the "efficiency of the ministry." But after all, we think one new turn may be profitably given to the subject.

Wherein is the ministry inefficient? Does it fail to effect, under God, the conversion of those who come under its influence? Not generally. But few of those who habitually attend on the ministrations of the gospel, die without apparent preparation for death. Think over the funerals of such persons, which have occurred within your knowledge. But a small part of them were funerals of persons beyond the age of childhood, dying without hope;—without leaving a comfortable hope of their good estate in the hearts of those who knew them. The ministry cannot be called "inefficient" in this respect.

Do they fail to promote good morals? True, they accomplish less than is desirable; but where, and when, on earth, is there or has there been, a body of men equally numerous, the average of morals among whom was not worse than among those who live habitually under the influence of the Christian ministry in the United States? Neither geography nor history answers the question. They cannot be found. The ministry, then, cannot with propriety be called inefficient in this respect. Nor, for a similar reason, can they be called inefficient in the promotion of knowledge. Wherein, then, consists their inefficiency?

It is, exactly, in this—that they do not get people to hear them. Immense multitudes either never hear them at all, or hear them too seldom to gain much good from them. The minister preaches, where they *might* hear him, if they would, and so that they might learn the way to heaven, if they would; and therefore they are without excuse. But he does not preach so that they all actually *come* and hear him. He fails to draw them together. He does what insures the presence and attention of good, sensible men, perhaps; but not what secures the presence of such men as some of his neighbors are. He fails to infuse such a spirit into those who do hear him, that they will go forth and bring in the rest. Of course, the rest stay away and are not converted. This is the very point, at which the ministry are "inefficient." We speak of course, of the *Christian* ministry; of those who preach such doctrine, that those who follow it will go to heaven.

### IMPROVEMENT.

"Our subject teaches us,"

1. One reason why so many die unconverted, and perish forever.
2. One thing that must be done for them, if we would save them.
3. That a minister—but we will leave this part to the minister himself.—*Boston Recorder.*

## RELIGIOUS INTELLIGENCER.

NEW-HAVEN, DECEMBER 12, 1835.

## HOW TO BE RICH.

One way to be rich, is to be "rich in the fewness of your own wants."

Every want of yours the gratification of which requires money, goes to make you poorer than you would be without it. He who wants tobacco, and to supply that want is compelled to pay out twenty dollars every year, is poorer by twenty dollars per annum than he would be if he had no such want. He who wants wine and feels that his table is not respectable or comfortable without it, and is therefore under the necessity of paying for wine sixty dollars annually, is poorer for that want to the amount of sixty dollars a year deducted from his revenue; or what is the same thing, he is poorer to the amount of one thousand dollars deducted from his capital.

But what is money worth to him who has no wants? We answer it is worth nothing. To the miser, money is valuable because he wants money. To the man of business, money is valuable because he wants capital. To the man of dissipation, money is valuable because he wants horses and dogs and fine clothes and the means of riotous living. To every man who has a body to be fed and clothed, money is valuable because he wants food and clothing. To every man who has a family, money is valuable because he wants to supply the necessities of those dependent upon him. To the man of benevolence, money is valuable because he wants to do good.

What then does our maxim amount to: "Be rich in the fewness of your wants?" It amounts to this; If you have only a few wants, you have twice the ability to gratify your wants, that you would have if your wants were twice as many. Perhaps the man who wants tobacco, wants books too. Let him cease to want tobacco, and he will have ten dollars annually more than he had before, to purchase books with. Perhaps the man who wants wine, wants pictures too. Let him cease to want wine; and his income for the purchase of pictures is augmented by sixty dollars per annum.

There is a sense then in which it is proper to inquire whether a particular want is worth the money which it costs. It may be wise for the collector of pictures to inquire whether the want of wine is worth keeping at that rate; in other words, whether he had not better kill the troublesome, expensive thing and save his sixty dollars for a better purpose. So the collector of books may inquire whether the habit of wanting tobacco is worth the ten dollars a year which it costs him.

Now you want to do good. You esteem yourself rich in proportion as you have money to bestow on the great work of advancing the glory of God and the welfare of mankind. See then how you may be rich in the fewness of your wants.

## THE SLAVE QUESTION.

The Anti Slavery Societies have heretofore taken ground which has united the South, and divided the North. They have gone as far as it was possible to go

towards producing at the North a party favorable to slavery, and towards extinguishing at the South every movement and every sentiment of opposition to slavery.

How is this most disastrous state of things to be remedied? The oracles and leaders of public sentiment in the Southern States are introducing a remedy with all speed. The ground taken by Governor McDuffie in his late message is the ground on which slavery as a system rests; and on that ground alone may we expect the system to be defended henceforward. On this point the controversy is now to be waged. *In such a controversy the North will be united.* Every man in the free states will regard the doctrines set forth by Governor McDuffie with perfect horror. At the same time it is true that *in such a controversy the South will be divided.* Such civilians as William Maxwell, Charles F. Mercer, John H. Cocke, and William Gaston,—such ministers of the gospel as Dr. Hill, Dr. Baxter, Dr. Palmer and Bishop Meade, will utterly reject and condemn the doctrines of the governor of South Carolina.

It is not impossible that a discussion about the right and wrong of slavery, and the wisdom of getting rid of it, may arise again at the South.

## GEORGE THOMPSON.

Extract from a letter written by a distinguished minister of the gospel in England, to a gentleman in this city, dated "Durham, 13th Oct. 1835."

"I have noticed with pain the denunciation of our Dr. Cox by Mr. Thompson. This is not seemly, and will not, I am sure, be responded to in this country. If, as he says at Andover, either Dr. C. or himself must leave the Anti-Slavery Society, it will not be the former—if I know anything aright of English principle and sense.

## YALE COLLEGE.

The annual Catalogue for 1835-6 exhibits the following summary.

Theological Students	-	-	-	63
Law Students	-	-	-	31
Medical Students	-	-	-	60
Resident Graduates	-	-	-	5
Seniors	-	-	-	81
Juniors	-	-	-	110
Sophomores	-	-	-	87
Freshmen	-	-	-	135
				413

## UNDERGRADUATES

TOTAL - - - - - 572

Of the theological students, 22 are from Conn.; 13 from Mass.; 10 from New York; 2 from Vermont; 2 from Maine; 1 from New Hampshire; 2 from Penn.; 3 from Ohio; 1 from New Jersey; 1 from Virginia; 1 from South Carolina; 1 from Georgia; 1 from Alabama; and 2 from Lower Canada.

Of the law students, 14 are from Conn.; the others are from Mass., Rhode Island, Vermont, New York, Penn., Ohio, Delaware, Virginia, N. Carolina, S. Carolina, Georgia, and Arkansas.

Of the medical students, 41 are from Conn.; 1 from Brazil, 1 from Poland, and the remainder are from various states, northern, middle, southern, and western.

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Of the students in the undergraduate classes, 191 are from Conn.; 50 from Mass.; 8 from New Hampshire; 3 from Vermont; 4 from R. Island; 74 from New York; 4 from New Jersey; 12 from Penn.; 1 from Delaware; 6 from Maryland; 4 from the District of Columbia; 3 from Virginia; 8 from North Carolina; 11 from South Carolina; 7 from Georgia; 3 from Alabama; 4 from Louisiana; 1 from Mississippi; 2 from Kentucky; 7 from Tennessee; 3 from Ohio; 2 from Illinois; 2 from Michigan; 1 from East Florida; 1 from Upper Canada; and 1 from Brazil.

We learn that of the Undergraduates, 198 are communicants in evangelical churches. Of these 42 are Seniors, 67 Juniors, 39 Sophomores, and 47 Freshmen.

THE MINISTRY WE NEED, is the title of a little volume containing three inaugural discourses which were delivered at the inauguration of the Rev. S. H. Cox, D. D., as "Bellamy and Edwards professor of sacred rhetoric and pastoral theology" in the theological seminary at Auburn, New York. The first discourse is an "inaugural sermon" by the Rev. John W. Adams of Syracuse. The second is an "inaugural charge" by the Rev. Eliakim Phelps of Geneva. The third is an "inaugural address" by the Doctor himself. We are confident that every reader will be interested in these discourses, particularly in the last and longest. The book is sold by Durrie and Peck.

MARY AND FLORENCE.—A good book for children, and one which parents may read with advantage. We trust, however, that no parent will think that keeping children in ignorance of religious truth for eight or ten years, is a method to be imitated. Sold by Durrie and Peck.

#### For the Religious Intelligencer.

Governor McDuffie, among other strange mistakes in his message to the legislature of South Carolina, intimates that God put the curse of Ham upon the African race, instead of the European. Where has the Governor found the denunciation of God upon Ham? I have found no Scripture to authorize the suggestion. The Bible says, that when Noah awoke from his wine and found what his younger son had done to him, he said, *Cursed be Canaan*, a servant of servants shall he be to his brethren. The curse was not pronounced upon Ham, but upon his son Canaan. This curse was inflicted on the Canaanites by the conquest of their country by the Israelites, which fulfilled the prophecy. No curse was denounced upon the other sons of Ham, — Cush, Mizraim, Phut. The descendants of Cush inhabited Arabia, and as far as history gives us information, they were never subjected to the descendants of Shem and Japhet. Mizraim is a plural word, the name of the Egyptians throughout the Old Testament, and there a different race from the woolly-haired Africans. The descendants of Phut inhabited the northern part of Africa, and we have no evidence that they suffered the curse denounced against Canaan. History gives us no account of woolly-haired inhabitants on the northern border of Africa.

The mistake of the Governor is a common one, but it is high time it should be rectified.

It is true that Abraham had slaves, for God commanded him to circumcise every male born in his house and *bought with money* of any stranger. He did not command him to emancipate such slaves, but to introduce them into the rights and privileges of his other domestics.

BENEDET.

[T] should have been inserted last week. We ask the author's pardon for the accidental omission.]

For the Religious Intelligencer.

#### A NOBLE EXAMPLE.

MR. EDITOR:—I find the following paragraph in the Herald, of the 6th inst.

‘Mr. Isaac Collins, of Philadelphia, owner of a large hotel in Canan-laigun, N. Y. offered last summer to his tenant, Col. Blossom, to deduct \$500 a year from his rent, on condition he would discontinue selling ardent spirits. This was truly suiting the action to the word. Col B. accepted the offer, and the new arrangement has commenced.’

This is truly a noble example, and deserves general imitation in this our own city. Look for a moment at the different “grog shops,” to say nothing of the Taverns, and see who these buildings are owned by. It is notorious, that a large proportion are owned by professors of religion! and some of them are owned and leased by persons who belong to temperance societies! I do not mean by these remarks to wound the feelings of any of the gentlemen alluded to, for I have too high a respect for them to believe for a moment, that they would do an act which they thought would promote intemperance; and I know too, that some of these shops were hired for a different purpose, and afterwards turned into grog shops; but it is to call the attention of people who have buildings to let, and who wish to clear the land of its greatest scourge, to use all the means in their power to get these persons out of their buildings, and that hereafter, when they let their stores to insert in their lease a proviso that if any liquor is sold or kept in the building the lease shall no longer be binding on the lessor, and that he shall have leave immediately to retake possession of the premises.

A member of the Young Men's Temperance Society.

Translated for the Intelligencer, from the “*Evangelische Kirchen Zeitung*.”

#### REVIEW.

*La morale de l'évangile comparée à la morale des philosophes par Bautain.* Strasburg, 1828. (The morality of the gospel compared with that of philosophers.)

The author of this work, a former pupil of Cousin, is at present professor of Philosophy at Strasburg.—He has always been a Catholic, although in past years, when fully embracing the views of Cousin, he was more inclined to Protestantism than at present. He is not however, a papist: on the contrary, papish principles are put into the back ground, both in his lectures and conversation.\*

The work is divided into three parts. In the first,

\* A “catholic,” and not a “papist!” What does this mean? It will be the enquiry of some readers. A catholic, is a member of the Roman Catholic Church—not a protestant. A papist, as the word is used in this instance, is one who holds the infallibility of the pope. A large party in the Romish communion reject the dogma of the pope's infallibility, and regard him as inferior to the church assembled in a General Council. To this party nearly all the catholics of France have always belonged.—*Eds. Rel. Int.*

the author develops the idea of morality, as proceeding from the consciences of men, and from the wants of nations and of human nature. Selfishness produces wickedness in individuals and calamity in communities, while benevolence and comprehensive love, as prevailing laws of the mind, result in their prosperity, continuance, and happiness. It is therefore the aim of every theoretical and practical system of morality, to free men from selfishness, and lead them to active benevolence.

In the second part he examines the different systems of philosophy, with the purpose of ascertaining if any of them have solved this problem. He divides them into four classes: I. *Sensualism*, or the philosophy of sense and matter, which the second chapter of the book of wisdom describes. To this scheme belonged among the ancients, Democritus and Epicurus, Lucretius and Horace; among the moderns, Voltaire, Condillac, and Helvetius. But this philosophy embraces only the flesh and the senses, and not the whole man: it is, in fact, animal instinct reduced to a system, and promotes the fullest development of selfishness, from the lowest debauchery to the most refined sensuality: it degrades the individual, while it distracts and destroys society. II. *The romantic scheme*, which gave birth to the hieroglyphs and symbols, the mysteries and mythology of the East, which inspired the poets and artists of Greece, which filled Europe in the middle ages with Heroes and Knights, with poets and troubadours, and at last settled itself in the region of natural philosophy. This is the philosophy of youth, but it includes only the imagination and makes man a worshiper of himself: he throws himself down before the productions of his head and the works of his hands. III. *Rationalism*, or the philosophy of mature age. Founded on the stoic morality of the ancients, it was developed by the Germans in the 15th century, and soon pervaded their whole intellectual being: in England it appears in the sphere of politics and civil life, and at a later period has been received into France. But this system relates exclusively to one faculty—the reason of men: it consequently leads to scepticism, and is at bottom but a transcendental selfishness. IV. *Platonism or Idealism*, the purest and noblest of human systems. It originated in the East, was embraced by *Pythagoras*, *Socrates*, and *Plato*, and gave birth to Gnosticism and to the Deism, Pantheism, Theosophy and Illuminism of modern times. But while it elevates the intelligence of man, it gives him only science and philosophy, and does not lead him to the knowledge of himself and to the consciousness of his own true wants.

In the third part, the author shows how *Christianity* and the *morality of the gospel* address the whole man and satisfy his deepest wants, freeing him from himself, and pouring the love of benevolence into his heart.—He shows how *faith* is the basis of the Christian morality, and the first condition of all knowledge, of all science, and of all philosophy. He shows how the Christian in the consciousness of his sin and weakness, trusts and relies upon "one mightier than he," and so *hope* springs up in his heart amid the storms of life. He shows, finally, how *faith* and *hope* are productive of *love*, which binds all men to each other. In conclusion, he remarks that while philosophy can be enjoyed only by a few, the Christian scheme is adapted to all: that it does not place before us an unattainable ideal, but one that was realized by Christ and his apostles.

The Christian morality alone—this is the result at which he arrives—fulfils every condition of a true system of morals. The avowal of his own belief, in which he speaks of his own experience, and with which the treatise concludes, is particularly beautiful. It is as follows:—"I thought I was a philosopher, because I loved human wisdom and was an admirer of vain philosophy! I believed with many others, that the mea-

sure of the absolute and the possible existed in my reason, and that my will itself would be law. I have sought truth in myself, in nature, and in books. I have knocked at the doors of all human schools; I have given myself to every wind of doctrine; and only darkness and uncertainty, vanity and contradiction have I found. Thanks to heaven, I have never descended to the degrading doctrine of materialism, nor wallowed systematically in its filth. But I was a worshiper of beauty, a slave to imagination, and in the midst of the most dazzling works of art and the most enchanting paintings, my mind remained barren and vacant. I then trained my judgment with Aristotle, corrected my understanding with Bacon, doubted methodically with Descartes, and strove with Kant to decide, what it was possible for me to know: and the result of my resolutions, my improvements, my methodical doubts, and my criticisms, was, that I knew nothing, and that perhaps I could know nothing. I flew with indignation to my inner temple, my moral consciousness, and sought happiness in the freedom of my will: I became a stoic. But here also I found myself without principle, without purpose, without aim, and more than all without nourishment and happiness, and knew not what to do with my freedom and ventured not to use it, lest I should lose it. I turned to *Plato*. With his sublime speculations my spirit soared upwards as on wings, and I hoped through philosophy to reach the perception of pure truth and eternal beauty. I was puffed up with science and philosophy. I learned to discourse splendidly of goodness, but knew not how to practice it. I conjectured much, I saw little, and enjoyed nothing: by being more learned, I neither became better nor happier: and in the midst of my dreams of virtue and perfection, I constantly felt in my bosom the living serpent of selfishness, which mocked my theories and efforts. Disgusted at human doctrines, doubting every thing, and trusting only to my own reason, I yielded up, tormented by thirst for truth, and tortured by hunger after righteousness and perfection, which I nowhere found. A book has saved me: but it was not a book which proceeded from the hand of man. I had long despised it, and thought it fit only for the credulous and ignorant. In it I found the profoundest knowledge of man and nature, the simplest and at the same time the sublimest morality. I read the gospel of Jesus Christ, with the wish to find in it the truth; and I was seized with lively admiration, and penetrated with a gentle light, which not only enlightened my mind, but spread its warmth and its life to the bottom of my soul. It awoke me as from the dead! The scales fell from my eyes. I saw man as he is and as he is to be: I understood his past, his present and his future condition: and I leaped for joy, when I again found what religion taught me in my boyhood, and felt faith, hope and love once more revive in my heart."

#### CAUSES OF CRIME.

From the Annual Report of the chaplain of Connecticut State Prison.

Uncommon pains have been taken of late to trace the connection between crime and its cause. Careful inquiries to this end have been extended to two hundred individuals. The result shows that very few of this number have in early life been favored with either good example or proper instruction. One half of the whole number were deprived of parental home and care before they were ten years old; and more than a moiety of the other half suffered a similar deprivation before they were fifteen years old.

A minute and humorous description of some deed of daring villainy, which they have seen published in

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a newspaper, has given to some convicts their first thoughts of entering on a career of crime. Even an infamous notoriety seemed to them preferable to none.

*Lazy habits, a roving disposition, and violent shocks of mind, caused by disappointment in love, or losing largely at the gambling table, are the frequent preludes to a criminal course.*

Convicts especially hardened, and of the most desperate character, are generally such as have never had their stubborn wills subdued in their childhood—as have had their feeling and action very much formed through the influence of *bad books and corrupting companions—as despise the Bible*—and as have views of futurity strangely extravagant and false.

A close connection has been found to exist between crime, and the want, on the part of the criminal, of those pledges of good conduct, and of those links that bind man to his race, which are derived from the possession of such blessings as a *fair character, property, parents, an affectionate wife, or dutiful children.*

Rarely does any convict say that his *character* stood entirely fair in the eyes of men, even before he committed the crime for which he was convicted.

Only 10, in two hundred have ever been owners of real estate; while a large proportion of the same number have been the inmates of poor houses.

About one half of the whole number have no parents alive. One hundred and thirty-eight out of two hundred have never been married. One hundred and forty-one out of two hundred, never stood in the relation of parents to legitimate children. Of the 62 in 200, who have been married, but 32 were living with their wives at the time they committed their crimes, and not all of these were happy in the domestic relation.

There is an obvious connection between crime and the habits which are liable to be formed, and the temptations which are to be met with in cities. 106, out of 200 convicts, have had their habits more or less formed by a residence in cities. From those counties in the state that embrace cities within their limits, twice or thrice the number of convicts is usually sent to this prison, in proportion to their population that is sent from other counties in which there are no cities.

More than three fourths of all the convicts who have been sent to this prison have been persons of *intemperate habits*. Eighty eight, out of the two hundred, committed the crimes for which they were convicted, while under the influence of ardent spirit; and nearly every crime involving an act of personal violence, was committed under the same influence. No temperate and industrious follower of a trade, no temperate and industrious head of a family, nor any temperate and industrious owner of real estate, was found among the 200 convicts of whom inquiry was made.

*Ignorance and crime* have been found to be closely connected. Patient and particular inquiry on this point, seemed the more important, because some appear to have entertained mistaken views on the subject.

It was said, not long ago, in public debate in the British House of Lords, that education had no tenden-

cy to cause a decrease of crime; and in proof of the assertion, reference was made to the increase which had taken place in the number of convicts in the Connecticut state prison, in connection with the means of education which was enjoyed in this state.

It was claimed that Connecticut, enjoyed, as she did, the avails of one of the largest school funds in proportion to her population, to be found in the world, might be supposed to furnish, in the character of her inhabitants, a very fair specimen of what education, in its most liberal diffusion and select influence, had a tendency to effect; and inasmuch as in this state the number of criminals had been constantly increasing, it was evident that education did not tend to the decrease of crime. Waiving all mention of what may have been the true causes of the increase in the number of criminals, let the following facts show what proportion of the convicts have probably been taught in the schools of this state, and what amount of education any of them or all of them possess:

1. One hundred and seven out of 200 convicts, are *not natives* of Connecticut, and so, of course, should not be reckoned in the number of those who have been taught in the schools of this state.

2. Forty-eight in 200, are *colored* persons, most of whom are extremely ignorant, and all belong to a class whose education, in this country, is greatly neglected.

3. Not one of the convicts ever confined in this prison, has ever belonged to either of the *liberal professions*.

4. Not one of the 200, has received either a *collegiate or classical education*.

5. Thirty-seven in 200 could *not read* when sent to the prison, and several beside were too ignorant to take the sense of what they read.

6. About one half of the whole number were *unable to write*.

7. But seventeen in 200, could *read, write, and cypher* so far as the single rule of three.

The *force of habit* may be seen from the fact, that for several years, no individual has been recommitted to this prison, except for crime of the *same nature* as that for which he was originally convicted.

*Rep. of Pris. Dis. Society.*

**FOREIGN MISSIONS—THE FOUR SECRETARIES.**—Rev. Dr. Beecher, as reported in the Cincinnati Journal, closed his address at the late Foreign Missionary meeting in that city, as follows:—

“We must give, in view of the shortness of life and the greatness of the work. Love constrains—duty presses—a dying world beseeches—and our time is short.

I stand among a regiment shot down in the conflict. Two-thirds of the ministers who were on the stage when I aided in forming the first auxiliary of the American Board, have gone home to rest. I shall soon go to join my compeers in that world of glory!

“O glorious hour! O, blest abode!

I shall be near and like my God!”

Where are the fathers of the missionary cause in this country? Worcester, the first secretary, was just the man to lay the foundation. Cool, clear-headed, circumspect, persevering, of great weight of character, he planted the cause, and died the mar-

tyr of his labors. Evarts was quick-sighted, armed at all points, of boundless moral courage, and indomitable perseverance. He also worked himself to death. Then came Cornelius, the most amiable of all. Never did I lean upon man as upon him; and when he died, I could say "My son, my son. Wisnew, my friend, my counselor, who had aided me with all his powers in a conflict for truth, in Boston, succeeded Cornelius. I need not speak of him.—One year ago he stood on this platform, and with burning eloquence, pleaded before you for a perishing world. He has also fallen a martyr to this work. Our time is short. What we do must be done quickly.

Are you willing to come up to these responsibilities? Your reward is on high. In that home, you will have no world to weep over. The work will be finished, and we shall be forever with the Lord.

*From the Vermont Chronicle.*

#### CERTAIN QUESTIONS

*That must be answered by every Universalist who denies future punishments.*

1. Do you believe that there is an essential and eternal difference between truth and falsehood?

2. Do you believe that God is just, and true, and holy?

3. Do you believe that he has ever made any revelation of his truth to men?

4. Do you believe that the Scriptures of the Old and New Testament are that revelation?

5. Do you believe that his truth, to be his truth, must be like himself?

6. Do you believe that men have the same affection towards his revealed truth as towards himself?

7. Do you believe that the testimony of the Scriptures with respect to the affections of wicked men towards him and his truth are true?

8. Is the adulterer, the perjurer, the profane swearer, the Sabbath-breaker, or the drunkard, or the thief, a wicked man?

9. Will you read then from the Scriptures the following declarations without comment? Rom. 1: 28—30, and 8: 7, 8; 2 Thes. 1: 6—10; 1 Tim. 4: 1, 2; 2 Tim. 3: 1—9; Titus 1: 15, 16; 2 Pet. 2: 1—3, or the whole; 1 John 2: 15, 16, and 4: 20; Jude 4: 14—18; 1 Cor. 2: 14, and 16: 22; John 3: 19, and 8: 44, 45, and 15: 23—25; Prov. 1: 22—32; Psalms 94: 1—7, and 73: 3—20, and 53: 1—4, and 50: 16—22; Job 21: 7—15.

10. Are these testimonies true?

11. Can any two entirely opposite theories be sustained by the unstrained testimony of the Scriptures?

12. What theory then of Divine providence must from its very nature, be disliked by those who love not God? Ans. What is like God.

13. What would be most pleasing to such characters, next to the dogma that there is no God? Ans. That there were no future punishments.

14. Would not every wicked man in the world, if he could, believe that he has nothing to fear after this life?

15. But do you not hold and teach as true this very doctrine?

16. And dare you pretend that this doctrine is true, and like God himself, after all the admissions you have made?

17. How do men give the best evidence possible of what their faith really is? [By their works.]

18. Who then are the true Universalists, according to your theory and last admission? [Those who show by their wicked works that "they have not the fear of

God," and of any thing hereafter, "before their eyes."]

19. And is your theory then Christianity, and the true doctrine of Divine Revelation?

20. What then are we to think of you as a teacher of religion?

The same rule will equally apply to the system of the Deist; for he admits that God is holy and man is unworthy. No man can deny the doctrine of future punishment, who calls himself a philosopher, and holds any other system than that of the Atheist.

*From the New York Evangelist.*

#### FACTS—FROM A PASTOR'S SKETCH BOOK.—No. VII.

H. was next neighbor to S., a sinner of almost three score years and ten, who had been entirely regardless of his soul's welfare all his days. But, seeing the great change wrought in many around him, he too became deeply affected, and, for the first time in his life, thought that there was something for him to do, in order to secure the salvation of his soul. He had no powerful conviction of sin—no overwhelming sense of danger. A sense of his unworthiness seemed to make the deepest impression on his mind. And he now began to talk like this—"O, I have lived so long in sin, and in neglect of all religion, that I am now unworthy the least mercy from the hand of God. I know that Christ is willing to save sinners, but I am unworthy such a favor, for I have spent almost 70 years in wholly neglecting his great salvation. I mean to serve the Lord Jesus Christ till I die, but I am unworthy a place among his children."

But he did not let this sense of his unworthiness keep him from doing the duties of religion. He established family worship—he delighted in the worship of God's house—loved the consecrated spot where saints meet to pray and sing praises—he gave himself wholly to God—united with the church of Christ—and, by degrees, his hope grew stronger and stronger that there was mercy for such an unworthy creature as himself.

#### REMARKS.

1. I have preserved this account because I love to contrast it with the conversion of D. and admire the different operations of the Holy Spirit on different minds, and see how both are brought to the same point at last—both find peace in doing what Christ has commanded.

2. The great work of the Holy Spirit, is to subdue the heart and make the sinner willing to obey.

F.

#### EXTEMPORE PREACHING.

"The habit of preaching extempore is a gift, to be obtained by prayer and strengthened by exercise. The chief obstacles are unbelief, a regard to self, and a fear of man. I believe, my dear friend, if our minds were duly impressed with all the topics of the gospel it would not be difficult to study a sermon.

If I was sure that both I and all my auditory were to die and appear before God the moment I had finished my next sermon, how little should I attend to the minutiae of arrangement and style? My heart would teach my mouth, my thoughts would be weighty, too big, indeed, for words fully to express, yet it is probable they would find the fittest words I was master of, wanting for employment. When you try, you will have trebida-

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tions and variations. You will speak sometimes much better, and sometimes much worse than you expected beforehand. You will often perceive your own insufficiency; and now and then perhaps your hearers will perceive it likewise. But upon the whole you will get forward! you will preach more pleasantly to yourselves and more acceptably to the spiritual and simple part of your hearers. You may sometimes put a sentence out of its proper place, and expose yourself to the notice of little nibbling critics, who make a man an offender for a word; but this you will not greatly mind, if you are successful in winning and edifying souls."

Newton.

#### POVERTY IS NO DISGRACE.

Not many days since, we rambled a short distance from the more compact and thickly settled part of the town, both for exercise and to breathe a purer air than can be found amidst a dense population. We saw by the way-side a little urchin, apparently about six or eight years old, busily engaged in picking barberries. His clothes were neat and clean, but patched with many colors. His countenance open, frank, and the emblem of innocence. We stopped a moment to look at and admire the apparent contentment and industry of the little fellow, and while so stopping, a very respectable and fine looking middle aged lady, with a lad of about ten years, came up, who like ourself, were walking to take the morning air. On seeing the little fellow among the barberry bushes, the lad of ten with finer clothes, but a coarser heart, abruptly accosted him with, "I say, boy, what do you wear your clothes patched up so for. With a countenance that bespoke his wounded feelings, he readily replied, "I have no father—my mother is poor, with four smaller children than I am, and not able to give me better clothes. I work in the factory most of the time, but the water is low, and I have not work to-day, so I am picking barberries for my mother to buy me a new jacket with." A tear coursed down the cheek of the lady, who was not an inattentive spectator of the scene. "George, my son," said she, "is it kind in you thus to address this poor boy, who is not, as you are, blest with an indulgent father to provide him with food and clothes." The kind-hearted woman had touched a tender cord, for George was not destitute of tenderness and manly feelings. He burst into tears, and enreated his mother to give the poor boy some of his clothes. The barberries were immediately purchased of the little fellow, for which he received enough to buy him a jacket and trowsers. Nor did the kind-hearted mother of George confuse her liberality to the boy with his barberries. The poor boy's mother has since shared liberally of her munificence, which she ever receives with the utmost gratitude.

Fall River Monitor.

#### AN EXPERIMENT.

The following is from a London paper:

Last Monday evening, the Rev. George Clayton, of Walworth, met his congregation, to form an Auxiliary Missionary Society on a *New Plan*, which, if it succeed—and why will it not?—will ere long raise the Missionary Funds in this country to a million per annum.

The beloved pastor proposed to his flock, that One Thousand of them should take up the subject, and each of the thousand subscribe one farthing a day to the Missionary cause. This he recommended to be done immediately after morning prayer, that as soon as they rose from their knees they might make an offering to the Lord of one farthing! The offering was small, but it would raise more than a guinea a day, and consequently more than three hundred and sixty-five guineas a year for the Society. This sum would support six Missionaries in the South Seas—and what a glorious

object!—Six Missionaries supported among the South Sea Islanders by one British Congregation.

This plan, Mr. Clayton observed, was not intended to supersede, or interfere with, any plans already in operation; but it was intended to bring the perishing state of the heathen daily before the mind, and to begot a habit of duly caring for their souls; and, by a very small sum, within the reach of every one of his people, something on a large scale might be effected.

In order to commence it immediately, he stated that there were Books and Missionary Boxes in the vestry for those who would enrol their names, and introduce among their families this simple but important object.

As soon as the meeting was over, numbers of young people came to enrol their names. Fifty books and boxes were put into their hands; and fifty more would have been disposed of, if they had been ready. I witnessed the interesting sight, and hope never to forget it. The Pastor and his people seemed delighted with the hope that thousands and millions of the heathen would have reason to bless God to all eternity for the Church and Congregation at Walworth.

It is easy to perceive what blessed effects would flow from this plan, if it were generally adopted. Some of the sanguine friends of the Society expect to see the day when the funds shall amount to One Hundred Thousand Pounds per annum, but if Mr. Clayton's plan be adopted, then the London Missionary Society will soon have its Three Hundred Thousand Pounds per annum; and if the warm hearted disciples of Christ in the churches of England and Scotland and the Baptists and Methodists, adopt this plan also, the friends of Missions in Britain will see their funds for 1838 produce not less than One Million Sterling!

A hint of this kind may prove like the discovery of a gold mine to some of your numerous readers.

#### ENCOURAGEMENT TO PREACHERS.

A minister of the gospel was, about thirty years ago, called to the important work of preaching to his fellow sinners the unsearchable riches of Christ; but being extremely diffident of his abilities, and having preached for several years seemingly to little purpose, he came to a resolution to preach no more. Happening to be much straitened in his sermon on a Lord's day afternoon, and drinking tea afterwards with some Christian friends, he hinted his intention to them, and declared that he could not preach even that same evening. They represented the disappointment it must be to a large congregation, who were assembling together, as no other minister could possibly be secured then to supply his place, and therefore they begged he would try once more. He replied, that it was in vain to argue with him, for he was quite determined not to preach any more. Just at that instant a person knocked at the door, and, being admitted, it proved to be a good old experienced Christian, who lived at a considerable distance, and she said she came on purpose to desire Mr. — to preach that evening from a particular passage of scripture: she said she could not account for it, but she could not be happy without coming from home to desire it might be preached from, that evening. Being asked what the text was, she said she could not tell where it was, but the words were these: "Then I said, I will speak no more in his name; but his word was as fire shut up in my bones, and I was weary with forbearing, and I could not stay." This extraordinary circumstance so struck the preacher, that he submitted to preach from these words that eve-

ning; he experienced much liberty, and has continued ever since with wonderful success and comfort.

N. B. The good woman has often protested since, that she knew nothing of the minister's intention, or the debate about his proscribing.

*Buck's Anecdotes.*

#### RELIGIOUS CHARITIES.

We learn that during the year ending on the 9th ult. more than *twenty three thousand dollars* were raised, in the four Congregational Societies in Hartford, for religious and benevolent objects. We have not heard that any of the donors have, suffered in consequence of these contributions,—or that the poor of our city have been overlooked, any more than if the same amount had been expended for theatrical shows, or at horse-races. And though some never fear that what is wasted at theaters, or in horse races, and at the gambling table, will obstruct 'charity at home,' who regard contributions for benevolent objects as endangering the interests of the poor, we confess we cannot sympathize in their feeling. We do not see how spending money for self-indulgence, at theaters, and races, and gambling tables, tends to open the heart to the cry of distress, and the hand to the relief of want more than expending money for circulating among others the Bible, or sending them missionaries. If it should ever be our lot to beg for a living, we should choose our cruising ground, not where men have no money to give for religious and benevolent objects, because they want to save it all for the poor; but we should expect the warmest sympathy for the poor, where the contributions for other good objects are the most liberal.

At the same time, it is possible that, in some cases, objects may become interesting in proportion to their distance; and that an enterprise, the field of which is in another land, or in another part of the country, may gain favor when it would be repelled, if in our own vicinity. This feeling, so far as it exists, is not to be, in ordinary cases, commended. Other things being equal, the proximity of an object of benevolence, ought to secure for it a preference.—*Ct. Obs.*

#### HE SHALL BRING FORTH FRUIT IN OLD AGE.

*Rev. Lemuel Le Barron.*—We find in the 'last' Quarterly Register the following notice of the venerable Mr. Le Barron, pastor of the 2d church in Rochester, Mass. a most gratifying and worthy example of old age well spent. The account, after stating that Mr. Hovey, the first minister, was ordained in 1740, goes on to say:

"Mr. Le Barron was his successor; and has retained the pastoral office more than sixty three years, and continues to enjoy the affection and respect of the people of his charge; now in the eighty ninth year of his age; yet retaining his mental powers in an uncommon degree. In the autumn of 1832, Mr. Robbins was installed colleague pastor. The venerable Le Barron retired from his public labors, but could not cease to be useful to the people so long endeared to him. Having ceased to impart public instruction to the sheep of his flock; he now devotes himself to impart divine knowledge to the lambs.—He is superintendent of the Sabbath School; and takes a lively interest in promoting its spiritual improvement. His head bleached with the storms of life, his heavenly mein, his soft and mild voice, and his impressive manner, all conspire to speak his worth, and give weight and effect to the solemn

instruction which falls from the lips of the patriarch. Never had the writer of this such a lively view of patriarchal times, as when on a visit to this venerable and godly man. After several hours interview, the parting hands, at the threshold of the door, lingered till the mutual tears copiously flowed, and the voices of the two strangers, who never before met together, were suffocated till they could hardly give utterance to their thoughts and feelings."

*From the Christian Mirror.*

**A DIFFICULTY SETTLED.**—Within the last week, the following incident has come to my knowledge. A highly respected Christian brother went to his minister, and complained that he had a difficulty with Prof. Pond; and wished to know how it could be settled.—"The Professor," said he, 'has been publishing a piece in the Mirror, the reading of which has so affected me, that I cannot sleep. And to be kept awake these long, cold nights, is more than I can patiently bear.' The minister, who is an able casuist, advised his parishioner to settle the matter, by *subscribing a thousand dollars to the Seminary.* To this the parishioner readily consented, and went away very happy. The above story may be depended on as fact. A. B.—

Nov. 27th, 1835.

**THE WINE DISCUSSION.**—"What do their ministers find to preach about?" exclaimed a priest, with surprise, when Smith and Dwight on their tour to Armenia, replied that the churches in America did not concern themselves with the question about the perpetual celibacy of the blessed Virgin. "What do their ministers find to preach about?" So limited were his views as to suppose that the whole range of Christian doctrines and duties must have become familiar to the common people as the alphabet is to the school boy, and that ministers would have nothing to do, and find nothing to preach, unless they should spend their time as what we deem so useless a question.

In like manner one would be tempted to suppose, at the present time, that every important truth of the gospel had been sufficiently exhibited, every soul-destroying error exploded, every sinner actually converted, and that ministers now were getting out of employment, and must of necessity retire from their profession, unless they can start "some new thing" to amuse and engage their hearers. One would suppose that the whole arduous work of bringing back a revolted world to Christ had been long since completed; that every flagrant vice had been long dead and forgotten; and that Christians had now nothing to do but prove that the pupil of a brother's eye is really a mote in his eye, and that he ought to stand still and let them pluck it away!—*Christian Mirror.*

#### Rebivals.

##### TENT MEETINGS IN OHIO.

A late New York Evangelist contains a communication dated at Oberlin, giving what seems to be an official account of the operations in that quarter with Mr. Finney's tent.

The first meeting was held by Mr. Mahan and the senior Theological class of the Oberlin Institute, at Dover Cuyahoga county, beginning on Friday, Sept. 4, and continuing twelve days. The closing exercises on the last day are thus described: "The converts were

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seated together nearest the stand, to hear an appropriate sermon from brother Mahan. What a blessed company! More than 200, who had professedly submitted to God. A new song was in their mouths, and hope and joy beamed from their countenances. *Very few aged persons were in the number. Many were heads of families, but the majority were youths. Probably one half of the whole number were males.* After the discourse a last call was made to the impenitent. Christians and young converts felt that it was a sealing time with their friends. They went to them and with tears and strong beseechings, urged them now to yield to Christ. For a short time there was a pause in the singing and exhortations, during which decisions were making for eternity. Fathers were seen beseeching their children—penitent daughters threw their arms about the necks of their ungodly mothers, and wept over them—in every part of the tent Christians were clinging to the impenitent as though they would not give them up. A separation was then made between the friends of the Redeemer and those who remained unmoved. Not more than twenty of this class were found in a large congregation. Some rushed forward as the last prayer was about to be made."

From Dover, the tent was removed to Wakeman, a more thinly settled township, thirty-five miles farther west. The meeting there continued nine days, including two Sabbaths. For several reasons the congregation was much smaller than it had been at Dover.

"It was the fifth day of the meeting before there was a state of preparation in the church as rendered it consistent for God to bless. The church, oppressed with its sins, came forward in a body to the anxious seats, with their pastors at their head. Heart-broken professions were made. The general inquiry seemed to be, 'Lord, am I in the way?' and the distress of soul indicated a readiness to remove the stumbling blocks whenever they should be found. This state of feeling was immediately followed with the outpouring of the Spirit. On the same day, the ranks of the enemy gave way, and the anxious seats, hitherto almost empty, began to be crowded.

The work progressed every day with increasing power, until the meeting closed, when about 100 had professed submission. The foundations of sin in this region were broken up. Very little direct effort for the conversion of souls had been made here before. Satan had long reigned with almost undisturbed control; but it pleased the Lord, at last, to scatter his forces with dread dismay. During this meeting some entire families were converted, parents with their children grown to maturity. A number of professed infidels were hopelessly converted. One made the following confession shortly after he came forward to the anxious seat, "I have been a public lecturer on Atheism. When I came into this neighborhood I saw that with such sentiments I would be unpopular, and I avowed myself a universalist. I have been trying to disbelieve the Bible, and the God of the Bible, and since this meeting begun I have insulted Christians who have come to converse with me. But I have been brought to see that there is a God, and that the Bible is true—and I am now resolved to do my duty."

"The converts were very active in persuading the impenitent. When calls were made for sinners to submit, they would rise upon the anxious seats and exhort their friends with great boldness and warmth, to give their hearts to God, and to do it immediately."

The writer speaking of the happy effects of the meet-

ing, and having mentioned several contiguous towns, the inhabitants of which have shared in the blessing, says, "The work did not cease when the Tabernacle was removed. On the contrary, it so continued to increase and spread, that the brethren of the theological class felt it to be their duty to remain in several of the towns above mentioned, for more than a week after the meeting closed. During that time there were daily conversions."

It is well to report the results of revivals immediately; and often it would tend to silence the cavils of opposers, and to confirm the faith of Christians, if a new census of the converts should be taken, and a revised report be given, at the end of a year. We hope it may be done in these instances, not because we distrust the reality of the work as now reported, but because we trust the report then will confirm the report now given.

## Obituary.

"Man giveth up the ghost, and where is he?"

### DIED,

In this city, on the 5th inst., Mr. David Alling, aged 45.

DIED, at Windsor, very suddenly, on the 28th ult. Rev. Henry A. Rowland, aged 72. The funeral was attended at the Congregational Church, on the 2d inst. when a sermon was preached by Rev. Dr. Perkins, of West Hartford, from 2 Tim. 4: 7, 8,—and other appropriate exercises were performed. A large audience assembled to show their respect for the memory of their late Pastor. Mr. R. was a graduate of Dartmouth college, and succeeded his father in the pastoral care of the First Congregational Church and Society in Windsor, in which office he continued five years. We hope to receive a more particular account of his character, hereafter.—*Ct. Obs.*

At St. Louis, on the 16th Nov., Mr. Christopher Saunders, aged 56, formerly of Hartford, Ct.

In West Haven, on the 30th ult., Mrs. Mehitabel Reynolds, aged 41, wife of Mr. James Reynolds, and daughter of Dea. Ezra Smith.

In Oxford, Mr. Samuel Riggs, aged 65.

In Bethany, Mrs. Abigail Chatfield, of Oxford, aged 68.

In Branford, Mr. Noah Baldwin, aged 48.

In Wallingford, Mr. Peter Hitchcock, aged 68.

In Saybrook, on the 1st inst., Miss Azuba Kirtland.

In Stratford, on the 29th ult., Mrs. Susan Benjamin, wife of Capt. Pulaski Benjamin, aged about 35.

At Antigua, on the 8th ult., Mr. Jotham C. Fenn, of the firm of Hotchkiss, Fenn & Co. of this city.

At Hartford Mr. Cynthia Corning, aged 76, relict of the late Mr. Asa Corning.

At Cincinnati, on the 14th ult., Mr. Frederick Stanley Benton, son of Mr. James Benton, of Hartford, aged 31.

At New Preston, on the 27th ult., Mr. Sylvester Wheaton, aged 83, father of the Rev. Dr. Whenton, President of Washington College.

At Lynn, Mass., at the Almshouse, Mr. John Battis, aged 82.

At Plainfield, Otsego county, N. Y., on the 11th ult., Mrs. Hannah, wife of Deacon Parley Phillips, aged 55; and on the 19th, Deac. Parley Phillips, 59, both of small pox. On his return home from a visit to Boston, to witness the departure of his son as a Missionary to Orissa, Deacon Phillips took the small pox, which resulted in the death of himself and wife.

## Poetry.

*From the Metropolitan.*

## LAYS OF THE HEBREWS.

The light that gleams on Jordan's wave  
Falls idly on the passing river,  
Gilding no banners of the brave,  
No panoply of spear and quiver,  
For there—where battle's host rushed on,  
Where Israel's maiden fields were won,  
Is but the passing courier trace  
Of Ishmael's fiery desert race.

On Jordan's bank no thrilling cry  
Arouseth echo: all is languor,  
No pilgrim multitudes pass by  
With cymbal clash and trumpet clangor,  
As when the shrine of Judah's God  
Was borne across the sacred flood,  
And Jordan paused, and reeled, or fled  
Before the symbolled presence dread.

By Jordan's stream the harp is still,  
The timbrels haughty sound has perished,  
The breeze comes quivering from the hill,  
Without one tone that love hath cherished,  
Nor rings the tinkling castanet  
Which virgins chimed when fond hearts met  
To tread the measured dance, and dream  
That life was fair as Jordan's stream.

The light that gleams on Jordan's wave,  
Falls beautiful and free as ever;  
But where are they, the fair, the brave,  
Whose voice pealed on the passing river?  
Ask Time, the Gatherer! this, ay more—  
Why she hath now a robe of scorn.  
And Judah now a wreath of thorn?

## THE PRIMROSE OF THE ROCK.

A rock there is whose homely front  
The passing traveler slights;  
Yet there the glow-worms hang their lamps,  
Like stars, at various heights;  
And one coy primrose on that rock  
The vernal breeze invites.

What hideous warfare hath been waged,  
What kingdoms overthrown,  
Since first I spied that primrose-tuft  
And marked it for my own;  
A lasting link in nature's chain  
From highest heaven let down!

The flowers, still faithful to the stems,  
Their fellowship renew;  
The stems are faithful to the root,  
That worketh out of view;  
And to the rock the root adheres  
In every fibre true.

Close clings to earth the living rock,  
Though threatening still to fall;  
And earth is constant to her sphere;  
And God upholds them all:  
So blooms this early plant, nor dreads  
Her annual funeral.

Wordsworth.

## THE BIGOTED HEARER.

A person meeting another returning, after having heard a popular preacher, said to him, "Well, I hope you have been highly gratified." "Indeed, I have," replied the other. "I wish I could have prevailed on you to hear him; I am sure you would never have relished any other preacher afterwards."—"Then," returned the wiser Christian, "I am determined I never will hear him, for I wish to hear such a preacher as will give me so high a relish and esteem for the word of God, that I shall receive it with greater eagerness and delight whenever it is delivered."

## THE HUMBLE HEARER.

"A torch may be lighted by a candle, and a knife be sharpened by an unpolished stone," so Mr. Hendersham used to say, "that he never heard any faithful minister in his life that he was so mean, but he could discover some gift in him that was wanting in himself, and could receive some profit by him."

In the year 1820, the Methodist Episcopal Church established a branch of their "Book Concern" in Cincinnati. The receipts of the first eight years averaged \$6,820 per annum. The sales have gradually increased, and the amount for the last three years has been more than \$23,000 annually. The last general conference established another branch at New Orleans. In May, 1834, the Western Christian Advocate was commenced in Cincinnati, and the number of subscribers is now about 5,800.—S. S. Journal.

It is almost as difficult to make a man unlearn his error, as his knowledge. Mis-information is more than non-information; for error is always more busy than ignorance. Ignorance is a blank sheet, on which we may write; but error is a scribbled one, on which we must erase. Ignorance is contented to stand still with her back to the truth; but error is more presumptuous, and proceeds in the same direction. Ignorance has no light, but error follows a false one. The consequence is, that error, when she retraces her footsteps, has farther to go, before she can arrive at the truth, than ignorance.

A CARD.—The subscriber would acknowledge his obligation to his church and people, for the receipt of \$30 to constitute him a life member of the American Bible Society. While he tenders to them his sincere thanks for this repeated token of respect, it is his earnest prayer that they may be rewarded with those who turn many to righteousness, and shine forever as stars in the firmament of God. JEREMIAH MILLER.

Westbrook, Dec. 1, 1835.

## CONFERENCE OF THE CHURCHES.

The next Conference will be held on Tuesday, the 15th inst., at Middlebury. The Delegates assemble at 11 o'clock A. M. By order of the Conference.

T. DWIGHT.

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